# THAKUR BHAKTIVINODE

TRIDANDIBHIKSHU
BHAKTI PRADIP TIRTHA

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# THAKUR BHAKTIVINODE

BY

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SRIMAD BHAKTI PRADIP TIRTHA

*Presented with best Compliments.*

Sajjan Suhrid Bhaktabandhab

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*Addl. Secretary,*

GAUDIYA MISSION.

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All Glory to Sri Guru and Gauranga

# PREFACE

SRILA Thakur Bhaktivinode is specially the Acharya of Prayojana Tatva. In this respect his position is, comparatively speaking, supreme. This does not mean that he is not the Acharya of Sambandha and Abhidheya Tatvas. These three principles are aspects of an undivided unity. The mercy of Srila Thakur Bhaktivinode is hence all-comprehensive. This quality should be self-manifest to all readers of his works even in translations.

The Supreme Lord Sri Krishna Chaitanya is the Teacher of Divine Love to the Lotus Feet of Sri Krishna. Srila Thakur Bhaktivinode is the most intelligible exponent of the Teaching of Mahaprabhu Sri Krishna Chaitanya both in practice as well as precept. His writings have made the Teachings of Mahaprabhu fully available to every modern reader and in a form which carries irresistible conviction. For this reason the works of Srila Thakur Bhaktivinode require to be translated into all the languages of the world.

This small brochure is an attempt to supply an account of his career from the point of view of his

own teaching, by His Holiness Tridandisvami Srimad Bhakti Pradip Tirtha Gosvami Maharaj, his best beloved disciple, and, as such, the authenticity of the attempt should appeal to all sincere seekers of the Truth. His Holiness is the author of the 'Sri Caitanya Mahaprabhu', a comprehensive and authentic work in English on the Career and Teachings of Mahaprabhu Sri Chaitanya based on the original sources as expounded by Srila Thakur Bhaktivinode. He is the seniormost Sanyasi preacher of the Gaudiya Mission and had been to England as head of a party of preachers who were sent there by Srila Bhakti Siddhanta Sarasvati Gosvami Thakur in 1933.

Srila Thakur Bhaktivinode has left behind him the legacy of over a hundred different treatises composed by himself. They were written in different languages, *viz.*, English, Sanskrit, Bengali and Urdu. Srila Thakur Bhaktivinode deals with his subject in a comparative way so as to bring the Teaching of Mahaprabhu Sri Krishna Chaitanya into relationship with almost every school of thought prevalent in the world. His style has the quality of a combination of the perfection of simplicity, lucidity, dignity and profound suggestiveness. He is felt to be the best and most intimate friend of every type of reader. His writings are inspired works in the truly Shastric sense. They give us the full revelation in the measure that is possible to be conveyed by the instrument of human speech.

Srila Thakur Bhaktivinode served his full term of years as a distinguished officer under the Government of Bengal and, in his outward activity, was a most highly honoured member of the Society in which he moved. He came of a very distinguished lineage on both his father's and mother's side. He was a very great scholar and was recognized as such by his contemporaries. He was not a mortal born in this world by the effect of his bad deeds in previous births. He is the eternal best beloved servant of Mahaprabhu Sri Krishna Chaitanya Who, out of His Infinite Mercy, sent him into this world for the redemption of fallen humanity, and he deserves to be honoured by the followers of every creed for his transparent Godliness.

Srila Thakur Bhaktivinode is the pioneer of the movement of unalloyed devotion represented by the activities of the Gaudiya Mission. He is the founder of the movement the guidance of which was entrusted by himself to his successor His Divine Grace Om Vishnupad Paramahamsa Srila Bhakti Siddhanta Sarasvati Gosvami Prabhupad and by the latter to the present Acharya of the Mission His Divine Grace Om Vishnupad Paramahamsa Parivrajakacharyavarya (108) Sri Srila Bhakti Prasad Puri Gosvami Thakur. These Personages belong to the category of the Divine World-Teachers. They are the Living Source from Whom Transcendental Truth can be learnt by the method of unconditional submissive listening to Their inspired utterances.

This small book is published with the approval and blessings of the most Revered Spiritual Head of the Gaudiya Mission.

It is offered by the author as his loving tribute of homage to his Divine Master on the occasion of the 101st anniversary of the sacred tithi of His Auspicious Advent which falls on the 26th day of September, 1939. It was the expressed desire of Srila Thakur Bhaktivinode to give publicity to the Teaching of Mahaprabhu Sri Krishna Chaitanya through the medium of all the languages of the world. He was specially anxious to use the medium of the English language for making the Message known to the intelligentzia all over the world.

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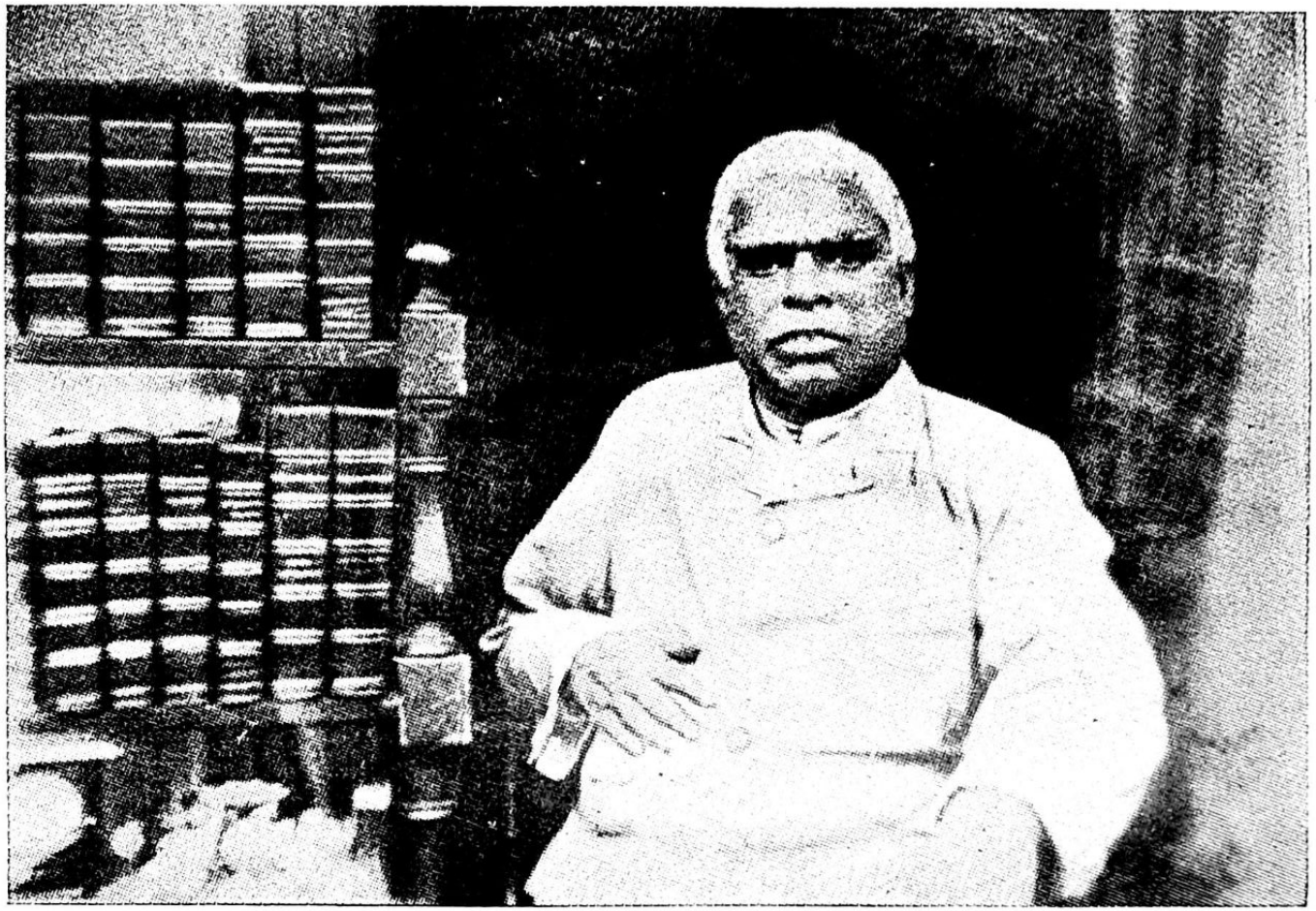
SRI GAUDIYA MATH,
BAGHBAZAR, *Calcutta*,
*26th September* 1939.

Narayandas Adhikari
(Bhaktisudhakar)



[His Divine Grace Sri Srila Bhaktivinode Thakur]

All Glory to Sri Guru and Gauranga

# THAKUR BHAKTIVINODE

## HOW TO APPROACH KRISHNA

THIS great pioneer of the movement of unalloyed devotion of the present age, who flourished in the middle of the 19th century, at Nadia, Bengal, taught the people of his time, by example and precept based on the Teachings of Sri Chaitanya Mahaprabhu, that Sri Krishna is the Chief Emporium of all Divine Sweetness and that His Eternal Revels with His pure devotees transcend the comprehension of mundane relativities. He was frequently heard to say that empiric knowledge is too incompetent and inadequate to approach or comprehend Sri Krishna and His Revels, as He is not a historical or an allegorical figure or a fanciful creation of an imaginative brain, deified as the object of worship. Human sentimentalism must be differentiated from the loving aptitude of a pure devotee of God. If we shake off the trammels of mundane longings and cling to the unalloyed service of the Spiritual Guide, we are sure to realize our spiritual nature. But if, on the contrary, we try to expand the scope of our limited knowledge up to the Infinite Neuter Aspect of the

Absolute or to attach much importance to our sense-perceptions, which is the root-cause of all mundane evils, we are apt to adopt a path which is beset with dangers and difficulties, ultimately leading us to a region void of consciousness, which is nothing but self-annihilation.

## A REAL SADHU

Thakur Bhaktivinode has done a great good to the world by pointing out the fundamental difference between a genuine and a false devotee. A cup of pure milk and a cup of liquid lime, though similar in appearance, are essentially different. A seeming Sadhu or a devotee is not necessarily a genuine one. Of course it is very difficult for a lay man to make a distinction between the two. Thakur Bhaktivinode has exposed the ulterior motives of those pseudo-sadhus who hanker after either enjoyment or renunciation. Neither of them can ever lead us to the true realization of the Absolute. The devotional school is free from all such insidious motives. True devotion consists in the normal inclination of all pure souls, in their unfettered state, either for reverential or for confidential loving service to the Supreme Lord, according to the reverential or close attachment of an individual devotee. A genuine devotee seeks no wealth, no following, no scholarship, not even salvation. He wants unconditional loving service to his Beloved Lord. This is the eternal function of all *Jiva*-souls. Thakur Bhaktivinode realized it

fully in his life and preached it by personal practice. Unfortunately, in India as in all other countries of the world, the so-called preachers have been deprived of the eternal and untold blessings of Divine Love, owing to the misconception and wrong interpretation of the Transcendental 'Name' or 'Word' of God as well as of the real conception of unalloyed devotion which is bereft of the least tinge of the baseness of fruitive acts and dry gnosticism. Undeserving interpreters or preachers of religion of all countries of the world are responsible for such deadly misconceptions. Mechanical preaching by pseudo-preachers cannot help the world in any way. In India, such false preachers are abundant and Thakur Bhaktivinode thwarted all their vain attempts, and the intelligentzia of the country soon began to realize the truth of the preachings of this great Saint.

## SURRENDER TO SAT-GURU

Thakur Bhaktivinode, the great founder of the present movement in the search of unalloyed Spiritual Truth, laid absolute stress on the fact that under no circumstances can a *Jiva* realize his real self and the Supreme Lord, unless he surrenders himself absolutely to the Holy Feet of the Sat-Guru and listens to His Transcendental Words with rapt attention and true submission.

## YUKTA-VAIRAGYA

Thakur Bhaktivinode has shown by his life and character the ideal of *Yukta-Vairagya* (true asceticism) which consists in the proper adjustment of

every object of the world in the service of Krishna without desiring any personal gain or enjoyment. The pseudo-ascetics in India have been seen to renounce things belonging to Hari, under the false impression that they are mundane. But Thakur Bhaktivinode has taught us that all things pertaining to Hari are meant for His service only. He has also explained very explicitly in his writings the distinction between the irreligious or the semi-religious restrictions of the existing caste system and the original classification of the same on a spiritual basis of merits and actions on the one side and the distinctly different position of a Paramahamsa, the Absolute-realized soul, who has transcended the limits of all classifications of caste distinctions, on the other.

## A TRUE DEVOTEE

Thakur Bhaktivinode strongly protested against both elevationism and salvationism as being anti-devotional in character. A true devotee of the Divine Personality of the Absolute is neither an enjoyer nor a renouncer. He is purely a servitor of the Omnipotent Lord, of whom he is but an infinitesimal part, inseparably attached to Him by the tie of Divine Love in his unalloyed existence. He always serves the Lord with his body, mind and soul, under the benign guidance of his Spiritual Master who has fully realized the Absolute and can make others realize Him in His triple aspects of

Brahman, Paramatma and Bhagavan. The Spiritual Master is the Manifestive Transparent Mediator of the Predominated Counter-whole of the Predominating Integer Sri Krishna, the Supreme Lord.

## PIONEER OF THEISTIC SOCIETY

Thakur Bhaktivinode paved the way for forming a society based on the theistic principles as depicted in the Srimad Bhagavatam. Society has become almost atheistic, and social customs existed in the country in a moribund state. Originally, all social habits in India were based on theistic principles. But the outlook on every walk of life had been changed for the worse from the days of old. Thakur Bhaktivinode made a tremendous effort through his powerful writings and personal contact to transform the wrong mentality of the growing generation into firm faith in Krishna. He propagated the method of chanting the Transcendental Name of Sri Krishna as the only means of attaining Eternal Bliss. He sincerely believed and preached that a firm faith in the creed of Sri Krishna Chaitanya would not only create a true devotional spirit in a true lover of God but also bring eternal peace, order and harmony all over the world. The Eternal Home of every one of us now living on the surface of the globe is not in any piece of land surrounded by a natural barrier but in the Blissful Kingdom of God. "Back to Home and Back to God" was the *Ipse dixit* he preached and practised throughout his life.

## SOLUTION OF CONTENDING THEORIES

Thakur Bhaktivinode showed to the people of his time that a clear solution of all contending theories and narrow sectarianism would be found in the All-embracing, Eternal and Transcendental Doctrine of Divine Love preached by Sri Chaitanya Maha-prabhu. A true devotee of the Supreme Lord is neither an idolater nor an advocate of apotheosis or anthropomorphism, zoomorphism, phytomorphism or hylozoism, or any 'ism' of this plane of Maya or measuring temperament.

## HIS LITERATURE PURELY SPIRITUAL

There were scarcely any big and authentic treatises worth the name of theistic philosophy in the field of Bengali literature except the two works of Krishnadas Kaviraj Gosvami and Thakur Brindabandas. The voluminous works written by Thakur Bhaktivinode in simple and lucid Bengali, Sanskrit and English, on theological subjects, have opened the gateway of spiritual kingdom long sealed as the unknown and unknowable region of mysticism, and have made the principles of theism easily intelligible to the average religious-minded people of the country. This was one of the greatest good Thakur Bhaktivinode rendered to the people of the world.

Besides his 'Sajjanatoshani' the only true spiritual Bengali monthly, his 'Jaiva-Dharma' and

'Sri Chaitanya-Shikshamrita', the two famous Bengali works, written on a comparative study of the philosophies of the East and the West, have created a revolution among the young generation in the field of religion, by removing scepticism from the mind of the inquisitive people. His expositions of the Teachings and Philosophy of Sri Krishna Chaitanya successfully operated the cataract of narrow dogmatism and sectarian egotism and established the Universal Religion of Divine Love all over the country. His poems 'Sharanagati', 'Kalyan-Kalpataru', 'Gitavali', 'Gitamala', 'Hari-nama-Chintamani' and other Divine Songs in the Bengali language are each a compendium of transcendental truths hitherto unexplored, in the domain of Vaishnava literature, philosophy and theology.

Thakur Bhaktivinode wrote most of his bigger books in Bengali. In them his characteristic fidelity to the letter as well as spirit of the older authentic works, without loss of originality, are displayed without reserve. They were at once recognized as revolutionary by the orthodox sections. But no voice of protest could be raised, as Thakur's writings are pervaded throughout, in an extra-ordinary measure, by the quality of sweet reasonableness.

This also corresponds to the distinctive nature of the service that has been rendered to the cause of

Universal Religion by Thakur Bhaktivinode. He has taught us, for the first time in the history of the world, to handle the revelations in a perfectly rational and scientific way, and has also shown the way for fully utilizing the modern scientific knowledge in its widest sense for the service of Revealed Truth.

Up to the moment when Thakur Bhaktivinode began to write (and also to this day, among scholars who are not acquainted with his writings), the inevitability of opposition between modern science and Revealed Religion passed as gospel truth. Thakur Bhaktivinode has removed this insuperable obstacle out of the path of associated comparative study of religion by willing consent of religionists of all creeds. It is a momentous service with unlimited possibilities that can only be appreciated and followed by an unbiased mind and a regardful heart.

The comparative study of religion can have no really scientific basis till the method announced and employed by Thakur Bhaktivinode in his books is unreservedly adopted for such study. Those who really wish to enter into the true spirit of the Teachings of Mahaprabhu Sri Krishna Chaitanya cannot do so without following in the footsteps of Srila Thakur Bhaktivinode.

Thakur Bhaktivinode has successfully applied his method to the whole field of religious enquiry. The conclusions for whose support the rational method was employed have been briefly discussed in his ' Dashamula ' or the ten roots, (*vide* page 12).

The whole method consists in chanting the Name of Hari in the company of pure devotees by avoiding ten offences*, as the universal form of perfect worship.

This universal service is further shown to contain two distinct grades. The preliminary grade called ' Archana ', is worship of Sri Murti or the Holy

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*The ten offences against the Holy Name:—

(1) To disparage the Sadhus or Absolute-realized souls who can redeem the whole world by means of Nama-Samkirtana—the highest end of human existence or to consider them on a par with other pseudo-sadhus, (2) to identify the Absolute Person (Sri Krishna) with His delegated potencies such as the minor gods and goddesses, (3) to consider the transparent (not opaque) Mediator or Spiritual Perceptor on a par with a mortal and hence to slander Him as such, (4) to consider the self-revealed Shrutis on a par with the other Scriptures of mundane origin, (5) to consider the Glories of the Holy Name as merely eulogistic or hyperbolic, (6) to consider the Holy Names as mere figments of the imaginative brain, (7) the tendency to commit sins on the strength of the Holy Name, (8) to consider the Holy Name on an equal footing with other pious deeds; and also indifference, indolence and inattentiveness in chanting the Holy Name, (9) to initiate a person of anti-devotional aptitude with the Holy Name, and (10) to disregard the Holy Name after hearing the Glorification of the Name, due to doting misidentification of the self (egotism).

Image*. 'Archana', however, is strictly dependent on Kirtana or chant of the Holy Name. All men are declared to possess potential eligibility for the service of Hari, the Supreme Lord either in Archana or in Nama-bhajan.

Thakur Bhaktivinode has also extolled the super-excellence and undisputed authenticity of the Srimad Bhagavatam as the best commentary on the Aphorisms of the Vedanta, in his speech on the 'Bhagavata' delivered at Dinajpur in 1869. It is the only Divine Book that prescribes the three cardinal points of religion, *viz.*, 'Sambandha', 'Abhidheya', and 'Prayojana', *i.e.*, the relation between the Absolute and the universe, the supreme duty of man to the Absolute and the ultimate prospect of human life. The worshipper of the Absolute is also called Bhagavata. The superiority of the Bhagavatam consists in the uniting of all sorts of theistic worship into one excellent principle in human nature which passes by the name of Bhakti, or the eternal function of every *Jiva*-soul the highest stage of which is known as 'Prem-Bhakti' or Divine Love.

## BIRTH-SITE OF SRI CHAITANYA MAHAPRABHU

Thakur Bhaktivinode discovered the real birth-site of Sri Krishna Chaitanya, which was so long

* *Vide* 'Life and Precepts of Sri Chaitanya Mahaprabhu' by Srila Thakur Bhaktivinode, pp. 33–36 (Fourth edition).

shrouded in mystery, at Sridham Mayapur, on the east bank of the Ganges. His extra-ordinary insight, unshaken reliance on and realization of the Supreme Truth, and the undisputed historical evidence gathered from Government records as well as from the authentic works of the time of Sri Chaitanya Mahaprabhu were brought to bear upon the problem, and resulted in the discovery of this old site as the Birth-Place of the Supreme Lord Sri Chaitanya Mahaprabhu—a fact which is of great importance to the people of India as being the only place of pilgrimage in Bengal.

## HIS SAINTLY CHARACTER

His was a saintly character, and the designing attempts of his adversaries could not stand in the way of his onward march of propagation of the Divine Doctrine of the Supreme Lord, Sri Chaitanya Mahaprabhu as well as that of His Heart's Desire, *viz.*, Krishna-Prem, throughout the world.

## HIS DIVINE MESSAGE

The sole resolve of his life was to spread the Divine Message of the Transcendental Name of Sri Krishna to the whole world. The congregational chant of the Holy Name of Sri Krishna is the ' Yuga-Dharma ' or the Universal Church of the Age which can only be promulgated by the Own Potency of Sri Krishna (Chait.-Charit. Antya, Ch. 7, 11). All Acharyas are Own Potencies of Sri Krishna who appear to re-establish ' Sanatana-Dharma ' in the world.

# THE LORD'S TEACHING IN A NUTSHELL BY SRILA THAKUR BHAKTIVINODE KNOWN AS 'DASHAMULA' OR THE TEN BASIC PRINCIPLES

आम्नायः प्राह तत्वं हरिमिह परमं सर्वशक्ति रसाब्धिं
तद्भिन्नांशांश्च जीवान् प्रकृतिकबलितान् तद्विमुक्तांश्च भावात् ।
भेदाभेदप्रकाशं सकलमपि हरेः साधनं शुद्धभक्तिं
साध्यं तत्प्रीतिमेवेत्युपदिशति जनान् गौरचन्द्रः स्वयं सः ॥

Thakur Bhaktivinode, my Divine Master, the great pioneer of pure devotion and the Founder of the present Gaudiya Mission, who was the Own Potency of the Supreme Lord Himself making His Teaching once again acceptable to all, has summarized in a nutshell the Teachings of Sri Chaitanya Mahaprabhu in the above sloka, the English rendering of which is as follows:—

1. The Self-Revealed Vedic Truths descending from the Absolute Person through the preceptorial line of succession are known as 'Amnaya'. They declare that—

2. Krishna (Hari) is the Supreme Principle without a second,

3. He is always vested with infinite potency,

4. He is the nectarine Ocean of all 'Rasas',

5. The *Jiva*-souls are His Marginal or Borderland discrete parts,

6. Marginally situated, the *Jiva*-souls in their fallen state are liable to be enthralled by Prakriti or Maya, the Deluding External Potency of the Lord,

7. Lying in between the Chit (Internal Spiritual) and Achit (External Deluding Cosmic) Potencies of the Lord, the *Jiva*-souls are freed from the shackles of the triple qualities of Maya by the loving service of the Supreme Lord, Sri Krishna, under the guidance of the Sat-Guru.

8. All spiritual and mundane phenomena are simultaneously distinct and non-distinct manifestations of the Supreme Lord, Sri Krishna. This is known as the ' Achintya-Bhedabheda-Prakasha ' of the Lord. It is ' Achintya ', *i.e.*, inconceivable in as much as the rational attributes of human beings are quite incapable of understanding or even approaching the Divine Sphere of the Lord, except by His Mercy,

9. ' Shuddha-Bhakti ', *i.e.*, unalloyed devotion, which is the eternal function of all *Jiva*-souls, is the only means of attaining Divine Love, the *summum bonum* of human existence,

10. Krishna-Prem or Divine Love is alone the Final Desideratum of spiritual existence.

## DASHAMULA OR THE TEN BASIC PRINCIPLES

The Supreme Lord, Sri Krishna Chaitanya Mahaprabhu taught these truths, also known as the ' Ten Basic Principles ', to the people of the world.

1. The Vedas are the Self-Revealed Truths. They come down to us through the lips of the genuine devotees of the Supreme Lord, *viz.*, Brahma, Narada, Veda-Vyasa, etc., in the chain of unbroken preceptorial succession, known as Shrauta-Pantha. They are the true criteria of all real knowledge. They establish the following nine principal doctrines as fully proved conclusions, with the help of the auxiliary sources of knowledge, *viz.*, perception, inference, analogy, etc. Reasoning or logical argument being powerless due to its limitation within the scope of time and space, has no efficacy by itself in establishing the Transcendental Truths. The Vedas are, therefore, the only positive evidence in matters spiritual. The nine fully proved conclusions are as follows:—

2. Sri Krishna is the one universal Absolute Person worshipped by Brahma, Shiva and all other gods of heaven. The attributeless Brahman is the Effulgent Aspect of His Divine Form. The Immanent Paramatma, the Primal cause of the universe, is the Partial Aspect of the Supreme Lord Sri Krishna Who is the Dearest Lover of Sri Radha, the Counter-whole of the Absolute, and Whose complexion is like that of fresh nimbus-cloud.

3. May the Supreme Lord, Sri Krishna, Who is identical with His Internal Self-conscious Energy and yet independent of His Powers, be glorified. The Intermediate or Marginal *Jiva*-Potency and the External Mayik (Deluding) Potency, though co-

existent, are not identical with Him. He lords it over all His Powers. He is the Sole Proprietor of all His Potencies, mundane as well as spiritual. Despite the manifestations of His Potencies in the spiritual and mundane planes by His inconceivable Will, He remains ever unchanged and untransformable.

4. May Sri Krishna, the Spiritual Eros of all Amorous Games in Braja, be triumphant: Who is ever immersed in the Ocean of 'Rasa', Who exhilarates Himself and His devotees through His 'Hladini' Energy (Energy that gives Eternal Delight), Who disports Himself as the Chief Centre of all Divine Expressions of Love through His pure self-conscious 'Samvit' Energy (Energy of Cognition), and Who manifests His Own Form, His Spiritual Abode and all Spiritual Entities for His Eternal Revels through His Energy of Eternal Expansion of Existence known as 'Sandhini' Energy.

5. The *Jiva*-souls are the atomic parts of the All-Pervading Over-Soul, like the sparks of a blazing fire. Like the rays of the sun, they are inseparably connected but are not identical with the Over-Soul, Who is Lord of Maya, His Deluding Potency. The *Jiva*-soul even in his unfettered state is liable to be enthralled and infatuated by the triple qualities of His Deluding Potency, Maya.

6. Those who have forgotten their real nature through hankering after selfish enjoyment or renunciation of mundane phenomena and have turned their

backs against the Supreme Lord, Sri Krishna, are punished by the threefold noose of ignorance of His Deluding Potency, are enshrouded by the double envelopes of the gross and the subtle body and are hurled down to the enigmatic labyrinth of ' Karma ', enjoying for a while the pleasures of heaven or suffering, by turns, the terrible miseries of hell.

7. If, in course of this erratic sojourn, the conditioned soul comes in contact with a true devotee or a Vaishnava saturated with the intense love of Sri Krishna and finds relish to follow the devotee in the track of devotion, he is released from his Mayik imprisonment by the constant hearing and chanting of the Transcendental Qualities and Glories of the Holy Name of Sri Krishna, emanating from his holy lips. His heart then becomes pure and transparent, and in that transparent heart he sees reflected the Real Nature of the Supreme Lord, Sri Krishna, disporting with all His Entourage in the Blissful Realm of Braja and also that of his own pure self enjoying the blissful state of Divine Love in the company of the Absolute-realized souls (Bhag., Canto I, Ch. 7, 4-7).

8. Sri Krishna is the Supreme Lord of all His Potencies. The spiritual, the mundane and the *Jiva*-worlds are the transformations of His Potencies—Spiritual, Mayik and Marginal, respectively. The theory of illusion as propounded by the Monistic school is untenable and false, as it is opposed to the ' Shruti ' or Self-Revealed Truths. It is the dirty filth

of Kali-Yuga, the Black Age of controversy, hypocrisy and self-sufficiency. The Doctrine of Achintya-Bhedabheda (simultaneous existence of distinction and non-distinction between Krishna, the *Jiva* and the world) is the pure theistic principle approved by the 'Shrutis'. In matters purely spiritual, Divine Love ensures spiritual perfection and is ever triumphant.

9. When a neophyte renders the ninefold spiritual services of hearing, chanting, meditating, serving the Holy Feet of the Lord, worshipping, greeting, doing all that pleases Him, friendship and self-resignation to the Supreme Lord, Sri Krishna, in obedience to the behest of the Sat-Guru, he attains 'Rati' or the Dawning of Love at the Lotus Feet of Sri Krishna.

10. When a devotee attains maturity in his spiritual practices, he realizes his eternal nature, which enkindles him to render confidential loving service to the Divine Young Couple in Braja, under the guidance of his Divine Master, who is also a confidante of the Divine Consort of Krishna. The acme of his life in this world is attained when he is blessed with the eternal loving service in the Amorous Games of the Divine Pair in the bower of Braja—a blessing which brings upon him the non-pareil treasure of Divine Bliss endowed in the highest principle of worshipful service.

A devotee who is imbued with the natural aptitude for the eternal service of Sri Krishna must be well

acquainted with the inner principles or truths of the Scriptures. He must discriminate the following underlying principles of the Satvata Shastras (especially the Srimad Bhagavatam), *viz.*, "Who is Krishna?" "Who am I?" "What is Vaikuntha or Brindaban?" "What is this phenomenal world?" "What is the nature of Maya?" "How to get rid of her?" "What is the relationship that exists between Krishna and all these manifestations?" He must discard by all means the theory of illusion which is rank atheism, all acts of piety and impiety and all sorts of sacrilege against Vishnu and Vaishnavas. Such conduct will, no doubt, enable him to drink the Nectarine Bliss of Divine Love as the result of his chanting the Holy Name of Krishna in the company of His genuine devotees.

By taking recourse to the elixir of these Ten Basic Principles, a *Jiva*-soul can shake off his malady of 'Avidya' or ignorance of the Principles mentioned above and regain the eternal function of loving service of his unalloyed self to the Divine Couple in the Blissful Realm of Braja, under the benign guidance of his Spiritual Preceptor.

## HIS SUCCESSORS

Thakur Bhaktivinode entrusted his life's mission to His Divine Grace Om Vishnupad Paramahamsa Sri Srimad Bhakti Siddhanta Sarasvati Gosvami who sent preachers to the West to cultivate a friendly feeling of goodwill and reciprocal spiritual understanding between the people of the East and

the West, because it is Divine Love alone that can establish eternal unmixed peace in the world, while all other attempts are mechanical and hence productive of only temporary and partial good. Thakur Bhaktivinode also predicted that the time is not very far when the East and the West will meet on the Transcendental Plane of unalloyed Divine Service. This consummation is in progress in the shape of the expanding activities of the Gaudiya Mission, founded by Srila Thakur Bhaktivinode. Om Vishnupad Paramahamsa Parivrajakacharyavarya Sri Srimad Bhakti Prasad Puri Gosvami Maharaj is the present Spiritual Head of the Gaudiya Mission in succession to His Divine Grace Sri Srila Bhakti Siddhanta Sarasvati Gosvami Prabhupad entered into the Nityalila, the next successor of Srila Thakur Bhaktivinode.

The following is an ideal prayer of a 'Sharanagata' (one who has taken absolute refuge in the Lotus Feet of Sri Guru and Gauranga) by Thakur Bhaktivinode:—

1. Mind, body, family, whatever is mine,
   Youthful Son of Nanda, I tender at Thy Feet.

2. In weal and woe, in life and death,
   I am relieved of all anxiety, preferring those
   Feet of Thine.

3. Save me or slay me as Thou will'st,
   Thou art the Master of Thy eternal servant.

4. If it be Thy will to cause me to be born,
   May I have birth in the home of Thy devotee.

5. In the dwelling of Thy servant, may I be born a worm,
I have no desire to be born a Brahman averse to Thee.

6. I crave the boon of the society of Thy devotee,
Who is without a particle of desire for enjoyment or liberation.

7. All I find in Thee—father, mother, lover, son,
Lord, preceptor, husband.

8. "Hear, O Kana," says Bhaktivinode,
"Lord of Radha, Thou art my life."

The following is an invocation of the Holy Name by Thakur Bhaktivinode:—

1. O when will that day be mine,
When, my offence ceasing,
The relish for the pure Holy Name,
Will be communicated to my heart by the Power of Mercy of the Name.

2. Deeming myself more lowly than the blade of grass,
Summoning in my heart the quality of patience,
Offering honour to all, desiring none for myself,
When shall I taste the essence of the Rasa of the Name?

3. Wealth, following, the beautiful maid of poesy,
I shall not ask from Thee for making me happy,
May Thou, O Gaura Hari, give me at every birth,
Causeless devotion to Thy Feet!

4. In articulating the Name of Sri Krishna,
The hairs of my body will be startled, my voice grow thick,
Pallor and shivering will manifest themselves,
And tears constantly overflow my eyes.

5. O when at Nabadwip by the bank of the celestial stream,
Guilelessly calling upon the Name of Gaura and Nityananda,
I shall roam about, running, dancing, singing,
Giving up all thoughts, like one mad!

6. O when will Nityananda out of pity,
Free me from the temptations of the world,
Afford me the shade of His Own Feet,
And give me access to the congregation of the chant of the Name!

7. When shall I secure and freely gather the Rasa of the Name of Hari,
Be overwhelmingly intoxicated with the Rasa of the Name,
And, by touching the feet of those immersed in the Rasa of the Name,
Be constantly plunged in the luscious Rasa of the Name of Hari!

8. O when will my compassion for all fallen souls manifest itself,
And forgetting my own pleasure, with a lowly heart,
By the method of humble persuasion, this Bhaktivinode,
Will set out to preach the Divine Command!

The following is a stanza written by Srila Thakur Bhaktivinode sometime in 1871 on the Samaj of Thakur Haridas (the contemporary Namacharya when Sri Chaitanya Mahaprabhu flourished in the 15th century) on the sea-shore at Puri. It explains what influence a Vaishnava carries in this world even after his departure from it:—

" He reasons ill who tells that Vaishnavas die
When thou art living still in Sound!
The Vaishnavas die to live and living try
To spread a holy life around! "

The following is a specimen of his English poems:—

*Jiva-soul and his function in the spiritual realm*

1. Alas, for those that spend their days
In festive mirth and joy!
The dazzling deadly liquid forms
Their heart for e'er employ!!

2. The shining bottles charm their eyes
And draw their heart's embrace!
The slaves of wine can never rise
From what we call disgrace!

3. Was man intended to be
A brute in work and heart?
Should man the Lord of all around
From common sense depart?

4. Man's glory is in common sense
Dictating us the grace,
That man is made to live and love
The beautious Heaven's embrace!

5. The flesh is not our own alas!
The mortal frame a chain;
The soul confined for former wrongs
Should try to rise again!!

6. Why then this childish play in that
Which cannot be our own,
Which falls within a hundred years,
As if a rose ablown!

7. Our life is but a rosy hue
To go ere long to nought!
The soul alone would last for e'er
With good or evil fraught!!

8. How deep the thought of times to be!
How grave the aspect looks?
And wrapt in awe become, Oh!
When reading Nature's books!

9. Man's life to him a problem dark!
A screen both left and right!
No soul hath come to tell us what
Exists beyond our sight!!

10. But then a voice, how deep and soft,
Within ourselves is left;
Man! Man! thou art immortal soul!
Thee Death can never melt!!

11. For thee thy Sire on High has kept
A store of bliss above,
To end of time, thou art, Oh! His
Who wants but purest love.

12. Oh Love! Thy power and spell benign
Now melt my soul to God!
How can my earthly words describe
That feeling soft and broad!!

13. Enjoyment—sorrow—what but lots
To which the flesh is heir?
The soul that sleeps alone concludes
In them it hath a share!!

14. And then! my friends no more enjoy
Nor weep! for all below;
The woman, wine and flesh of beasts
No love on thee bestow!

15. But thine to love thy brother man
And give thyself to God.
And God doeth know your wages fair
This fact is true and broad!!

16. Forget the past that sleeps, and ne'er
The future dream at all,
But act in times that are with thee
And progress thee shall call!!

17. But tell me not in reasoning cold
The soul is made alone
By earth's mechanic, lifeless rules
And to destruction prone!

18. My God who gave us life and all
Alone the Soul can kill,
Or give it all the joys above
His promise to fulfil!

19. So push thy onward march, O soul!
Against an evil deed
That stands with Soldiers—hate and lust!
A hero be indeed!!

20. Maintain thy post in spirit world
As firmly as you can,
Let never matter push thee down,
O stand heroic man!

21. O Saragrahi Vaishnava soul!
Thou art an angel fair;
Lead, lead me on to Brindaban
And Spirit's power declare!!

22. There rests my soul from matter free
Upon my Lover's arms,
Eternal peace and Spirit's love
Are all my chanting charms!!

The above poem not only shows how melodious were the writings of Srila Thakur Bhaktivinode but it does something more. Each line in the above poem is fraught with a world of Transcendental Philosophy and though very simple in appearance it throws a flood of light on the spiritual march of a *Jiva*-soul towards the unalloyed service of the Absolute Person, Sri Krishna.

I offer my most humble prostrated obeisances to Om Vishnupad Srila Thakur Bhaktivinode who bears the designation of 'Satchidananda' (Eternal-Intelligence-Bliss), who is the veritable Potency of Sri Gaurasundar and who is the foremost of the followers of Sri Rupa Gosvami Prabhu.

I also offer my most humble prostrated obeisances to the lotus feet of the Vaishnavas who, like the Purpose Tree, vouchsafe every prayer of their true servitors, who are the oceans of mercy and whose function is to redeem the fallen souls.

## PRINCIPAL WORKS OF SRILA THAKUR BHAKTIVINODE WITH DATES OF PUBLICATION

('*W*' = *written* and '*Ed*' = *edited*)

| Works. | | Date of publication |
|---|---|---|
| Harikatha (in Bengali verses) | .. W | 1850 |
| Shumbha-Nishumbha-Yuddha (in Bengali verses) | .. W | 1851 |
| Early contributions to contemporary periodicals | .. W | 1855 |
| Poried Part I (English epic) | .. W | 1857 |
| Poried Part II (English epic) | .. W | 1858 |
| Maths of Orissa (in English prose) | .. W | 1860 |
| Bijanagram (or Deserted village—a Bengali Kavya) | .. W | 1863 |
| Sanyasi (a Bengali Kavya) | .. W | „ |
| Our Wants (in English prose) | .. W | „ |
| Balide Registry (in Urdu) | .. W | 1866 |
| Speech on Gautama (in English prose) | . W | „ |
| Speech on Bhagavata (in English prose) | . W | 1869 |
| Garbhastotra-Vyakhya or Sambhandha-Tatva-Chandrika (in Bengali prose) | .. W | 1870 |
| Reflections (English poems) | .. W | 1871 |
| Jagannath Temple of Puri (in English) | . W | „ |
| Slokas on Samadhi of Thakur Haridas (in English) | .. W | „ |
| Akharas (Monasteries), etc., of Puri (in English) | .. W | „ |
| Vedantadhikaranamala (in Sanskrit verses with Bengali explanations) | . W | 1872 |

| Works. | | Date of publication. |
|---|---|---|
| Dattakaustubham (in Sanskrit verses) .. | W | 1874 |
| Dattavamshamala (in Sanskrit verses) .. | W | 1876 |
| Bauddhavijay Kavyam (in Sanskrit verses) .. | W | 1878 |
| Sri Krishna-Samhita (in Sanskrit verses with a most illuminating preface, appendix and translation in Bengali) .. | W | 1880 |
| Kalyan-Kalpataru (Bengali songs) .. | W | 1881 |
| Sri Sajjanatoshani (a monthly journal) continued upto the 17th volume .. | Ed. | „ |
| A Review in English of Pandit Upendra Mohan Gosvami's thesis 'Nityarupa-Samsthapan' (Personality of Godhead) .. | W | 1883 |
| Srimad Bhagavad-Gita (with Sri Vishvanath Chakravarty's Sanskrit commentary 'Sarartha-Varshini' and with the Bengali translation 'Rasikaranjan') .. | Ed. | 1886 |
| Sri Chaitanya-Shikshamrita (all about the Teachings of Lord Chaitanya in Bengali prose) .. | W | „ |
| Sri Shikshashtakam (the eight slokas of Lord Chaitanya in Sanskrit with the Sanskrit commentary 'Sanmodana-Bhashyam' and a translation in Bengali verses) .. | Ed. | „ |
| Manahshiksha (with translation in Bengali verses and the gloss 'Darpan' in Sanskrit of the Manahshiksha of Srila Raghunathdas Gosvami) .. | Ed. | „ |

| Works. | | Date of publication. |
|---|---|---|
| Dashopanishad-Churnika (gloss in Bengali on Upanishads) | .. | Ed. 1886 |
| Bhavavali (Sanskrit verses of different devotees of the highest order, with translation in Bengali verses) | .. | Ed. „ |
| Prem-Pradip (a fiction showing the excellence of Bhaktimarga, in Bengali prose) | .. | W „ |
| Sri Vishnu-Sahasra-Nama of the Mahabharat (with Sri Baladeva Vidyabhushan's Sanskrit commentary 'Namarthasudha') | .. | Ed. „ |
| Sri Krishnavijay (a Bengali epic written in early seventies of 15th century A.C. by Sri Maladhar Basu *alias* Gunaraj Khan, text only) | .. | Ed. 1887 |
| Sri Chaitanya-Upanishad (with Sanskrit commentary 'Sri Charanamrita' and Bengali translation) | .. | Ed. „ |
| Vaishnava Siddhantamala (in Bengali prose) | .. | W 1888 |
| Sri Amnayasutram (Sanskrit Aphorisms with elucidations in Bengali) | .. | W 1890 |
| Sri Nabadwip Dham-Mahatmyam (in Bengali verses) | .. | W „ |
| Siddhanta-Darpanam (of Sri Baladeva Vidyabhushan text in Sanskrit verses with Bengali translation). | | Ed. „ |
| Srimad Bhagavad-Gita (with Sri Baladeva Vidyabhushan's Sanskrit commentary 'Gitabhushan' and with the Bengali translation 'Vidvadranjan') | .. | Ed. 1891 |

| Works. | | Date of publication. |
|---|---|---|
| Sri Harinama (in Bengali prose) | W | 1892 |
| Sri Nama (in Bengali prose) | W | ,, |
| Sri Nama-Mahima (in Bengali prose) | W | ,, |
| Sri Nama-Prachar (in Bengali prose) | W | ,, |
| Sri Nama-Tatva (in Bengali prose) | W | ,, |
| Sriman Mahaprabhur-Shiksha (in Bengali prose with Sanskrit 'Karika' or explanatory verses and Bengali explanations) | W | ,, |
| Tatvavivek (Sanskrit verses with Bengali explanations) | W | 1893 |
| Sharanagati (Bengali songs) | W | ,, |
| Shokashatan (Bengali songs) | W | ,, |
| Jaiva-Dharma (Eternal universal religion of pure *Jiva*-souls with scriptural citations, in Bengali prose) | W | ,, |
| Tatvasutram (Sanskrit Aphorisms with Sanskrit commentary and Bengali explanations) | W | ,, |
| Ishopanishad (text with Sri Baladeva Vidyabhushan's commentary and with Bengali explanations and gloss 'Vedarka-didhiti') | Ed. | 1894 |
| Tatvamuktavali or Mayavada-Shata-dushani (100 refutations in Sanskrit verses of Shankar's Mayavada theory with Bengali explanations and translation) | W | 1894 |
| Sri Chaitanya-Charitamrita (the most famous authentic narrative epic on the Divine Career of Lord Chaitanya in Bengali verses with scriptural citations in Sanskrit; | | |

| Works. | | Date of publication. |
|---|---|---|
| text with Bengali translation included in the commentary 'Amritapravaha-Bhashya', along with other smaller works of various authors) | .. | Ed. 1895 |
| Sri Gauranga-Smaran-Mangal-Stotram (Sanskrit hymns) | .. | W 1896 |
| Life and Precepts of Sri Chaitanya Mahaprabhu (in English prose) | .. | W „ |
| Sri Ramanuja-Upadesha (Sanskrit verses with Bengali translation) | .. | Ed. „ |
| Arthapanchaka (Bengali explanatory notes on Sri Pillai Lokachari's famous book) | .. | Ed. „ |
| Sri Brahma-Samhita (Sanskrit verses with Sri Jiva Gosvami's commentary in Sanskrit and Bengali translation and explanation 'Prakashini') | .. | Ed. 1897 |
| Kalyan-Kalpataru (2nd edition, revised). | | W „ |
| Sri Krishna-Karnamrita (the famous lyric by Sri Lilashuk Vilvamangal, Sanskrit text with Sri Chaitanya-das's Sanskrit commentary and with Bengali translation) | .. | Ed. 1898 |
| Sri Upadeshamritam (text in Sanskrit verses of the work of Sri Rupa Gosvami with Bengali explanation 'Piyushavarshini') | .. | Ed. „ |
| Sri Madhva-Bhashyam on Srimad Bhagavad-Gita (Sanskrit commentary by Sri Madhvacharya) | .. | Ed. „ |
| Sri Goloka-Mahatmyam (a portion of the work 'Sri Bhagavatamritam' in Sanskrit verses by Sri Sanatana | | |

| Works. | Date of publication. |
|---|---|
| Gosvami Prabhu, the seniormost of the six Gosvamis of Brindaban, contemporary intimate follower of Lord Chaitanya, Sanskrit text with Bengali translation) .. | Ed. 1898 |
| Sri Bhajanamritam (a treatise on pure devotion to the Supreme Lord approved by Lord Chaitanya, in Sanskrit prose by Sri Narahari Sarkar Thakur, a contemporary intimate associate of Lord Chaitanya, with Bengali translation). | Ed. 1899 |
| Sri Nabadwip-Bhava-Tarangini (in Bengali verses) .. | W „ |
| Sri Harinama-Chintamani (all about the Divine Name, in Bengali verses). | W 1900 |
| Dattavamshamala (2nd edition, finally corrected and enlarged) .. | W „ |
| Sri Bhagavatarka-Marichimala (important slokas compiled and arranged systematically from Srimad Bhagavata according to the three divisions of Sambandha, Abhidheya and Prayojana and their Bengali translation and explanations) .. | Ed. 1901 |
| Padma Purana (complete, Sanskrit text only) .. | Ed. „ |
| Sri Sankalpa-Kalpadruma (a book of Sanskrit psalms on the Divine Sports of the Absolute Couple by Sri Vishvanath Chakravarty, with Bengali translation) .. | Ed. „ |
| Sri Bhajan-Rahasya (a treatise on the secrets of pure devotion with | |

| Works. | | Date of publication. |
|---|---|---|
| scriptural citations in support, based on Sri Shikshashtakam of Lord Chaitanya and arranged in eight divisions for being observed in each successive three hours of the whole day—with translation in Bengali verses) | .. W | 1902 |
| Bijanagram O Sanyasi (2nd edition, revised) | .. W | „ |
| Sri Krishna-Samhita (2nd edition, thoroughly revised) | .. W | 1903 |
| Satkriya-Sara-Dipika with the appendix 'Samskar-Dipika' (a book of ritualistic code and institute for all Gaudiya Vaishnava householders and all Gaudiya Vaishnava monks). | Ed. | 1904 |
| Sri Chaitanya-Shikshamrita (2nd edition, thoroughly revised and doubly enlarged) | .. W | 1905 |
| Sri Prem-Vivarta (a book of Bengali poems on pure devotion by Pandit Jagadananda, a contemporary and intimate associate of Lord Chaitanya) | .. Ed. | 1906 |
| Svaniyam-Dvadashakam (a treatise on the systematic and methodical routine-service of the Absolute Couple observed in the purest mind by devotees of the highest order, in Sanskrit verses with Bengali translation and explanations—incomplete). | | |

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